of whom the Upanishad has beautifully sung " *Amraneeyan mahathomahesyan.*[11] When the whole house-hold is asleep in the night, He is awake, " *making one desirable object after another" to* quote the Rishis' words, and is engaged first and foremost in keeping up the heart-pumps and sustaining tho life wrapped up in sleep. Side by side with working th& the heart-pump and the- lung bladder, He is distilling the dews, wafting the breezes, bringing down the showers, painting the lily and producing food for the entire house-hold for each morrow. He serves us as an attentive, devoted and tender-hearted nurse alike in the calm of health and in the spasm of suffering, alike in the even functioning of limb and organ, and the arrested flow of the peaceful course of life, alike in the delights and the ordeals of physical existence. And as age creeps in and feebleness gains. His motherly service becomes all the more unmistakably manifest. To the bedimmed eye, He provides the glass; to the shaking arm, He supplies the staff; to the faltering limb. He imparts caution ; to the weakened heart, He furnishes the cordial.

In a word, the whole course of our life is under His sway

and control even as the Servant God.
Through service. He
servos mankind. It is not through
governing, through
controlling, through teaching, bit through
serving that
He carries on the cosmic processes. As the
Serving God,
He becomes the Supreme Democrat.
Everyone who believes
in democracy is imperatively called upon,
likewise, to realise
and justify himself through Iqving service.
He alone can be
a true democrat who finds his joy in
service. Just as God,
the Servant, is God, the Saviour, so under a
system of true
democracy, service and salvation become
convertible terms.
We are saved through service. Thus we find
work and
service are interlinked. In other words,
where genuine
work has to be done, true worship has to be
cultivated—
not that worship which merely begins with
and ends in
certain rituals and liturgies, but that true
worship in which